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TIBETAN OBJECTS

Shown by the Newark Museum Association in the
Public Library Building, Dec. 6 to Jan. 31, 1921-1922.

CATALOG OF OBJECTS

FOREWORD

Over ten years ago a citizen of Newark traveling abroad met an American missionary on his way home for a well-earned holiday. The Newark citizen was Mr. Edward N. Crane; the missionary was Dr. Alfred L. Shelton. Dr. Shelton had gathered a collection of objects from Tibet, where he was stationed, and Mr. Crane, mindful of the interests of his home town, asked him to lend them to the Newark Museum. That is how the Tibetan collection came to Newark. About 18,000 people saw it then.

When Mr. Crane died, a year later, his widow and brother, moved by his own spirit, and desirous to serve Newark in his memory, bought the collection and gave it to the Museum.

Naturally, when Dr. Shelton returned to Batang he bore Newark in mind, and obtained other objects to round out the Newark collection.

This second Tibetan collection, and Dr. Shelton himself, had a romantic history. En route to the Pacific coast they were assailed by a band of Chinese robbers. The collection was saved from the robbers; the Doctor was held for ransom. After thrilling experiences, the details of which are told in the Doctor's book, "Pioneering in Tibet," Mrs. Shelton got together once more her husband and her boxes, and the journey was resumed.

And so came to Newark a second Tibetan collection, which was also bought, by gifts from other public-spirited citizens. And thus we have an exhibit from the

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FOREWORD

heretofore Forbidden Land, notable in amount and in interest.

* * * *

It would be foolish for a museum as yet without a home of its own and temporarily housed in the Public Library and in a city within the great Metropolitan district to expect either to assemble a large ethnologic collection or to specialize on one remote province of the world. Why should the Newark Museum have a department covering the religious and secular life of these few million people in Central Asia?

The reason lies in two principles familiar to the teachers of the city: Instruction should go from the known to the unknown; from the particular to the general. These people are our cousins. In language, in art, in religious customs, in folk-tales and in many customs they show us inheritances from our common ancestors of the distant past and parallels to the doings of our recent ancestors of Feudal times. And these people are, on the other hand, closely allied to the oriental races whom we must understand if we are to keep a hand upon the reins which shall guide the Great Civilization that is to be. They are Buddhists, and know and show the habits of the Oriental Mind. From China they have many political and artistic traditions; from India their philosophy and aspirations.

Moreover, they present facts which, united with what we know from our ancient histories and of our own American Indians, give us an outline from which our young people may get the rudiments of the knowledge which Pope referred to when he told us: "The proper study of mankind is man." The girls and boys of Newark should become more intelligent voters because Newark's future museum will have a permanent display of daily life under Lamaism on the Plateau of Tibet.

TIBET COLLECTION: CATALOG

The photographs shown with the objects here listed and described were all taken by Dr. Shelton during his 17 years of residence in Tibet. He selected for the Museum three hundred which, in his opinion, best represent Tibetan life and Tibetan scenery. Of these only a few are shown.

1-3. Charm boxes, made of silver, German silver and brass, sometimes inlaid with gold. They contain small idols, pieces of a lama's clothing, part of a holy man's ashes, holy pictures, articles blest by a Great Lama, etc. Worn to protect the wearer from demons of misfortune, violence, disease and death. They are suspended by a strap from the shoulder.

4-6. Bell, and Thunderbolt or "Dorje", used together. A priest rings the bell with one hand to call the god's attention, and holds the Thunderbolt, symbol of a god's power, in the other and thus drives away from a sick person the demons of disease. The patient bears this well, for the bells are sweet toned. The covered bell is one that is carried to patients by a traveling lama.

7-8. Trumpets, collapsible, such as a lama takes to the sick. He draws one out full length and blows blasts to scare disease demons.

9-11. Medical books, studied by lamas who take the medical course at the lamasery in Lhasa. They are printed by applying paper, of Tibetan make, upon an engraved and inked board, like the one here shown. Movable type are not used. The words to be printed are first written on thin transparent paper; this is pasted, face down, on a board, and the board is then so cut away

or carved, as to leave the written characters slightly raised; the raised part is then inked and paper pressed upon it.

12. A book of Sayings of the Holy One. Read aloud at a patient's house to exorcise the disease demon. The reading is accompanied by trumpets, cymbals, drums and bells. If the patient is occasionally pinched to keep him awake, these measures may result in recovery.

13. Cymbals. May be carried to the sick and used to increase the noise that scares disease demons.

14. Bony tumor: grew on a human brain. Used as a charm to drive away brain diseases.

15. Bag containing pellets of paper on which are written prayers for recovery. May be swallowed as pills, or burned and the smoke inhaled, or the ink washed off and the liquid used as a cordial. The cure is effected equally well in each way.

16. Small paintings, in sets according to subjects. A lama puts an appropriate selection of these paintings into cleft sticks and sets them up in a home or elsewhere. They help the faithful as much as would idols, or the gods themselves depicted on the cards.

17. Short sword, usually worn in the girdle and used for cutting meat, cutting trees, digging, fighting, etc.

18. Double sword, long, worn at the side, and used in battle. Very rarely is anyone slain with one of these swords.

19. Long sword.

20. Gentleman's sword.

21. Tibetan gun, of an old style still in use. The stock is Tibetan made, probably the iron barrel also, which is bound with brass wire. Also knife case and lock cover

of leather. The two prongs are a rest. The soldier sticks them into the ground and rests the gun on them, lying down to shoot. These are of iron-tipped wood. Originally they were horns. Ramrod lacking.

22. Pouches for powder and bullet pouches. Bullets are made of lead, cast in stone moulds, and carried in small leather bags.

23. Powder horns, a charge in each.

24. Symbol of authority of an old Tibetan ruler who ruled under the Great Lama, 140 years ago. Silver. It was stolen and hidden by a family in western China for many years. It probably contains many little objects calculated to bring luck.

25. Prayer wheel: copper box, mounted on an iron rod, and turned as the wind strikes the four cups. Revolving, it makes active the prayers written on paper in the box.

26-28. Prayer hand wheels. Prayers are written many times over on paper coiled within the wheel. As the wheel turns the prayers are liberated. The owner or turner of the wheel thus "acquires merit." The more wheels, the more turnings, the more merit. The wind is harnessed to liberate prayers, so is the hot air that rises from the stove; and so is water, carried in troughs made of tree trunks to run undershot wheels.

29. A god. He would not have been countenanced by Buddha, who did not believe in a personal god. Six-armed to show him more than human. Stands on a prostrate figure triumphant over all present foes. Wears heads about his paunch and skulls for a crown to show him thus victorious in all times. He may now be fighting the foes of Truth and Right, but he was probably taken into Lamaism from the devil worship of olden days.

30. Buddha, the calm and thoughtful, absorbed in thinking how to free men from such foolish fears as today in Tibet are born of belief in bad gods.

31. Chinese god, of wax; seems neither a devil nor a superior god, but an embodiment of human traits.

32-35. Clothing once worn by a "Living Buddha" (there are several living Buddhas) when he sat on a pedestal to be worshiped.

36, 37. Apron of carved bones, worn by a lama on a festival occasion. The skull-like ornament goes with it.

38. Hood of a "yellow cap" lama. There are also "red cap" lamas. The sects differ perhaps somewhat as do some of our Protestant denominations.

39. Hat worn by an official on festive occasions.

40. Begging bowl: An exact copy of that of Gotama Buddha, founder of Buddhism, who was rich, but chose to live on charity.

41. Pen case and pens; carried by lamas and officials. The pens are of bamboo and when worn are whittled off as were our quill pens of former days.

42. Skull used as a drinking cup by a lama voluntarily shut up for life in a dark mountain cave. Probably not a lama's skull, for it has not been slit to let the soul out.

43. Skull bowl of silver. The bowls seem to pass from real to imitations and then to idealizations. Is not this bowl of chased silver a real skull bowl idealized?

44. Prayer beads, used somewhat as is a rosary, made of discs cut from a human skull.

45. Trumpet, used by a hermit lama living in a cave, as his sole means of self expression, since he never speaks. Such a trumpet is most efficacious if made of the thigh bone of the mother of the lama who uses it.

46. Tsong Kaba, the Martin Luther of Lamaism, who reformed its religious customs and established the sect of "Yellow Caps."

47. Charms in boxes. Tibetans exposed themselves to English bullets fearlessly because lamas had provided them with charms like these. When the wounded were asked, "Why didn't your charms protect you?" they said, "Your bullets had nickel in them, and we had never heard of nickel, so the lamas didn't provide against it. Next time you won't hurt us. We shall have the right charms."

48. Tsebong; vessel used for blessing to prevent ill luck. A lama places it on your head, saying the proper spell to protect one who is ill or is starting on a journey.

49. Engraving on brass, representing rats vomiting charms of great value. Tibetans often use, in religious ceremonies, morbid and repulsive things.

50. Demon god.

51. Buddha, of Hindu make, with aureole and begging bowl.

52. Droma, the goddess of mercy.

53. Droma again. Note seal of ownership. Tibetans label works of art with the sign of the owner, not of the artist.

54. Goddess with three heads. May sit on a temple altar, or be in a private house as a sort of patron saint. If the owner sends word to you that this goddess has gone to work to kill you, at his earnest request, you will probably die.

55. Gods, male and female. Sometimes worshiped thus in pairs.

56. Bell rung to call lamas to service, and during service also.
- 57-68. Bowls for holy water, engraved with symbols or inscriptions.
69. Urn for holy water, with copper base.
70. Urn for holy water on an inverted lotus base. Note that handle is mended with a bit of wood.
71. Basin for holy water, on a folding tripod. For use of a traveling lama.
- 72-89. Butter lamps of silver, for use both on altars in temples or lamaseries and on family altars in homes of the wealthy.
90. Incense burner of brass.
91. Offering bowl, placed before an idol.
92. Censer of brass, in the shape of an elephant.
93. Bottle for holy water, and dipper for a traveling lama.
94. Bowl for libations, skull shaped; of copper plated with silver.
95. Basin for holy water, of bronze, in form of a skull.
96. Incense burner.
- 97-100. Joss sticks, burned as incense.
101. Bowl for holy water in form of a skull, its handle a thunderbolt. At intervals in the service the officiating lama dips his fingers into the bowl and scatters holy water.
- 102, 103. Vases for holy water. The one without a spout is of old Tibetan shape. The other shows the influence of the Chinese, who introduced the convenient spout.

104, 105. Pitchers for holy water used in a baptismal service which frees infant and mother from the influence of evil spirits.

106-108. Lamps in which butter is burned with a wick. The larger are used in temples, the smaller on altars in homes. Poor people make them of clay. Some lamps of this type hold 50 pounds of butter.

109. A Barley box of silver. During the service barley is thrown to spirits who may be about. Some poor spirits have large stomachs and small throats and are always hungry. It is well to feed them often.

110, 111. Censers of silver, for temple use.

112. Chorten as old as Buddha, 500 years older than the Christian religion. Probably contains relics of some holy person obtained when his body was burned. Tibetans do not bury their dead or often preserve their ashes. They often keep relics of holy persons in chortens.

113. Chorten of iron. It was probably devoted to the worship of some celestial immortal Buddha, who was never on earth, hence it is empty.

114. Chorten of brass, pagoda form, with lotus petal base.

115. Prayer wheel of common type with shell bead on which it turns. Held by the handle and revolved. Men and women everywhere in Tibet, when not otherwise using their hands, whirl these wheels. They either spin or whirl prayer wheels as they travel.

116. Prayer wheel. Note two shell beads or washers and a third in process of cutting. A bead is cut only by many thousand revolutions. The number of beads perforated shows the religious industry, and heaped-up merit, of the owner.

117. A prayer wheel like this sits on the table of a wealthy person or high official—and only people of wealth are high officials—and as he talks to you he does not forget occasionally to twirl it.

118. Trumpet made of a conch shell from India. Blown by lamas to control the weather, to announce the arrival of the day, or during a funeral.

119, 120. Trumpets of brass and copper ornamented with coral beads. Used in a temple orchestra.

121. Trumpet made of a thigh bone; silver and brass trimmings. Coral and turquoise ornaments, with common glass beads.

122. Bells, rung at intervals during a religious service, amid the blare and crash of heavier instruments.

123. Drum made of crowns of two human skulls. It may be so twisted that both the knobs strike at the same time. Used in temple orchestra, or alone, during the reading aloud of holy writings.

124. Flute made from wing bone of an eagle. Tibetans play also simple fiddles, jewsharps, and the bagpipe, which they seem to have adopted recently.

125. Cymbals. One is held, turned upward, in each hand.

126, 127. Trumpets of silver for rich lamases, lined with copper, with gold trimmings, and ending in dolphins. They imitate thigh bones in shape.

128-131. Trumpets used in orchestra.

132. Cymbals with leather thong and cotton pads.

133. Cymbals and case. These with the large trumpets make a noise that is musical, to untrained ears, only when far distant.

134. Sling, used to throw stones at yaks and other cattle in driving them. Tibetan girls are experts with slings.

135-138. Finger rings, of false coral, true coral, and imitation turquoise.

139. Earrings for women. Strings over the ears are sometimes used to help hold earrings like these—they are so heavy that they often pull out.

140, 141. Head-dress for a woman. The size of silver discs and quality of beads indicate wealth of the owner. Style differs in different parts of the country.

142. Earring for a man, rather small. Only one is worn, in the left ear.

143, 144. Hair ornament for a man.

145. Belt for an idol. Note the use of bottoms of two glass snuff bottles. Among the choicest jewels offered to an idol may be a beer bottle or a tawdry glass ball such as we use on Christmas trees. These are as rare as jewels, in Tibet.

146-149. Teapots, hand hammered. The rug factories of Gyantse and the metal works of Derge somewhat correspond to one of our industrial centers. The skilful craftsmanship of these places is widely known. Caravans visit them, and work from them is sold and exchanged at fairs. A well-to-do family may display a dozen or more of these teapots on shelves, and use them for guests.

150-153. Wine flasks of brass from Derge.

154-156. Holders and covers for teabowls used by wealthy Tibetans, who copy the Chinese.

157. Teapot with sea monsters on handle and spout. Unexpected decorations in a country that has no sea coast. Probably once the property of a rich lama.

158-215. Bowls and plates of brass, for domestic use. Pottery is not unknown in Tibet, but its use is not common. Bowls and plates of wood are much used by the poor.

216. Bowl of wood, hand-made.

217. Bowl of wood, machine-made.

218. Pitcher for wine of iron, inlaid, with brass spout and copper chain.

219-221. Bottles for wine, for a traveler. The "wine" is white barley whiskey or brandy.

222. Pitcher for wine with brass mountings; seams stopped with pitch.

223, 224. Teabowls of jade, used by the wealthy.

225-228. Bowls, silver lined. No. 231 commonly used for drinking tea by those who can carry in their blouses something better than a bowl of wood.

229. Sugar; reported to be such as is used by well-to-do and courageous Tibetans. No American has tested it!

230, 231. Churn in which buttered tea is mixed.

232. Flint and steel, and pouch, commonly used for fire making. Matches are sometimes obtained through trade and are highly prized.

233. Snuff box of carved wood.

234. Snuff horn.

235. Pipe for smoking, of good make.

236. A katag. A visitor hangs it over his host's neck as he enters a home. These are of several degrees of weight and fineness, and are used as visiting cards.

237. Rope of yak hair, used by executioner to tie hands of criminals behind their backs when they are to be beheaded.

238. Beheading knife. Beheading is a much milder punishment than the boiling alive which we are told was inflicted by the Chinese on some of the Tibetans who rebelled.

239, 240. Arrows with whistling tips of wood and bamboo shafts. Used for shooting at a mark.

241. Quiver containing seven arrows.

242. Gun, rather well made. Barrel bound with silver wire. Trimmings of silver. Horn prongs for a gun rest, decorated with brass and silver. Ramrod, iron.

243. Gun, made at Derge, stock inlaid with bone. With guns like these the Tibetans met the English military expedition to Lhasa, in 1904. Younghusband, the English leader, said, "It is the Middle Ages facing the 20th century."

244. Buddha, an idol of metal. A few Tibetan figurines are of wax, and at certain seasons many are of butter.

245. Saddle, decorated with silver and gold-plated brass. Stirrups, of iron, have gold and silver inlay.

246. Ink pot and cover, brass.

247. Pen case and cover, pierced iron work.

248. Ewer for holy water, brass.

249. Dagger of brass with point of steel, a ceremonial weapon.

250-254. Vases, of bronze.

255. Dorje or thunderbolt, of brass.

256. Mirror, of brass.

257, 258. Bottle and dipper for holy water.

259. Bowl in the form of a skull, of silver.

260-262. Molds of metal for casting idols of clay. The idols are baked in the sun. One who makes them acquires merit.

263. Cloth, undyed, woven by Tibetans and used for warm weather clothing.

264. Belt used to fasten a garment about the waist, converting the upper part into a blouse. Tibetan weaving.

265. Apron of yak hair, worn by actors.

266-268. Textiles. Apparently Tibetan. They seem to be: Silk, block-printed; similar to curtains used to cover paintings; linen; cotton, with coloring which seems similar to our tie-and-dye.

269. Garters, hand woven, for holding up long tops of boots. Also used in casting lots.

270. Commission, written on yellow silk brocade in Tibetan, Manchurian and Chinese characters, and sent by Emperor of China to Prince of Batang. Folded back and forth into the shape of a book. Valuable document.

271-294. The *Kanjur*, in 24 hand-written volumes. This *Kanjur* corresponds to our Bible, and consists, when complete, of 108 volumes.

295. *Je Dem*, a synopsis of the *Kanjur*, written by hand. The letters in high relief are done in wax and gilded. The periods on the title page are pearls. When the "Living Buddha," who owned it, took it out to read aloud for the benefit of patients, he inscribed on the parchment wrappings the names of their respective families. This was part of the wedding dowry of a princess who married a Prince of Batang.

295.1. Book; with original wood binders and strap. This contains several brief works, among which are

prayers read for the dead, those read at a marriage, also soothsayers' formulas.

295.2-15. Tibetan scriptures in fourteen volumes; the precepts of Buddha without comment. These volumes, which are about 400 years old and were probably written in Lhasa, represent the work of one man for perhaps two years or more. Such books are in the possession of the more wealthy people or of lamaseries only. Little writing is done now in gold and silver like this. The scriptures are generally printed in red ink on unglazed paper, from blocks on which the characters are cut.

295.16-17. Two volumes, comprising selections from the precepts of Buddha; also some of the services which are read during different religious ceremonies.

295.18. Volume containing ancient legends written in silver.

295.19. Second volume of a two-volume set. This volume contains legends of prehistoric times; of conditions which were supposed to have obtained before the sun, moon and stars were created, when man gave forth his own light.

296. Prayers, written by hand, used by black-cap lamas in the service for the dead.

297, 298. Inkstand and ink bottle. Chinese or Indian ink is ground in water, and poured upon silk or cotton waste in the bottle so that it may be used by pressing on it with the pen, but may not spill.

299. Tsong Kaba, gold-plated, holding a book.

300-303. Seals of brass and iron. No document is valid unless sealed. The sealing wax is made of boiled cow skin.

304, 305. Sealing wax.

306. Pen case and cover with five wooden pens.
307. Knife, of the kind usually carried in the belt.
308. Saw, used by carpenter. The English who employed Tibetan carpenters at Gyantse were astonished at what they did with simple tools. Missionaries advise that they always be paid, not by time, but by the job. Then if they spend a few hours in sharpening a saw—well and good.
- 309, 310. Combs of wood.
311. Box for butter. Refrigerators are not needed!
312. Lock and key, of iron.
313. Demon god adorned with snakes.
314. Buddha on a lotus base, gilded. Note turquoise in forehead.
315. Dorje, gilded, once used as part of an ornamental strip on the base of an idol.
- 316-319. Reliefs in copper, gold-plated. Parts of the same decoration as 315.
320. Mace handle, iron and silver.
321. Dog demon, stone. Though a demon, beautiful.
322. Foo dog, dragon, in jade.
- 323, 324. Brush holders of carved jade.
325. Cup of carved jade.
326. Plaques of carved ivory on a lotus pedestal.
- 327, 328. Droma; statuettes.
329. Goddess, decorated with jade, coral and blue stones.
330. Goddess, with an aureole decorated with silver wire and turquoise.

331-336. Gown, waist worn under the gown, waistband, boots, apron, and handkerchief, all of child's size, and such as are commonly worn.

337-339. Satin brocades, decorated with Chinese dragons. Used as chair and table coverings. A present to a princely family of Tibet from a Chinese Emperor.

340. Curtain for a door, of satin brocade, belonging to a wealthy lama. Fine furnishings are imported by the wealthy, chiefly from China.

341, 342. Chair decorations of coarse Chinese work.

343. Coat of brocade from India, faced with Chinese silk brocade, fur edged. Belonged to a high class Tibetan family; but was not worn by a lama, as the grease on the back proves. Lamas are shaven.

344. Coat of Chinese brocade (Chien Lung, 1775-1776). Traces of fur on edge.

345. Chinese Coat, Chinese (Chien Lung); fine tapestry brocade. Ornaments are five-toed dragons, clouds, bats, waves. Border of chrysanthemums.

346. Coat, Chinese (Chien Lung).

347. Skirt, Chinese. Note patches.

348. Dress of high quality, such as people keep in chests and bring out at New Year's time, and finally bequeath to heirs. Note panels of pleated skirt. Tibetans economize in material, but are lavish of labor.

349. Saddle blanket of broadcloth; appliqué decorations.

350. Saddle blanket, used on fine occasions, of decorated felt.

351. Bridle, crupper and strap. Jointed bit. Rings inlaid with gold and silver.

352. Saddle and harness. Short pieces of rawhide; fish scale braiding.

353. Bridle.

354-363. Coins, worth about 10 or 20 cents each. Rather than use their own minted money the Tibetans prefer to cut the Indian rupee into quarters for change.

364-376. Paintings, all representing the same goddess.

377-387. Paintings of Buddha shown in many different aspects and surroundings.

388-391. Fortune telling charts, painted.

392-398. Paintings of gods, goddesses and demons.

399-401. Paintings of Tsong Kaba, the reformer of Buddhism, who lived about the time of Martin Luther.

402-407. Other religious paintings.

408 SCROLL ON YELLOW SATIN

Commission from the government at Lhasa to the Second Prince in command residing at Batang.

Date 1716.

Translation by Dr. A. L. Shelton.

This and 409 are documents of no small interest, as translations show. They suggest much concerning the manner of thought of the educated Tibetan.

The Emperor of China, in whom dwells the great god spirit and who is great and most high, in his desire that all men everywhere be useful and their happiness increase and that Tibet obtain and grow in favor, himself has allowed this injunction:—

That all men who are evil and mischievous and of adverse faith and engaged in wrathful rebellion shall all be annihilated, and the men of Tibet who with favor

shall attain this end shall gain glory, renown and praise at this time for being obedient.

Sent out at this time by a great Tibetan king who had the sacred books carved in Lhasa; and by this holy man, whose glory and fame are very great, this Commission is sent forth. So he says:

(Here appears the seal of the sender.)

All those who have been disciplined by religion in the god's sphere of the spiritual world under Tsong Kaba, the most holy; in this province of snow among the worlds, its surface occupied by all classes of gods and men; from the great teacher Tsong Kaba, to the great and small Believers great and true, Priests who perform sacrifices, King's subjects and all, Chinese, Tibetans, and wild tribes belonging under this great official head, TAKE HEED: All kinds of men, land holders, those who hold the worship fields (fields for the priests), the prefect, all who are in power, everyone who is born or walks, and the common people particularly:

There are four divisions of Tibet, and the one division from Lhasa to Batang is divided into its six valleys: Also from the center, Lhasa, of god's kingdom, the kingdom of men and all Lamas, head men, great and small residing in the kingdom;

Your work of stewardship, grasp, and be peaceful not turbulent; and by the succeeding officials shall this commission be heeded. Also all and every one, soldiers, robbers, travellers, merchants and pilgrims, great and low and the middle class, especially at Batang, and those residing in the forts there and having rule over the district and doing their work in the circle of succession;

Also all divisions of the doctrinal kingdom, Lamas and laymen, are to assemble at the sound of these words:

And all those under the officials at Batang, subject to the 2nd Prince who gives you this command from the Superior, the great Dalai Lama who is now in his 5th incarnation under the Buddhist flag of victory residing at Lhasa.

To you the responsibility of all worship money and gifts is given, and you are to be pure, and to your inferiors pay is to be given for service rendered, and this is a fixed meaning and, if not obeyed, the red and black god and goddess will punish you. Your official, the 2nd Prince, will note this carefully and see it fulfilled.

The report of troubles here arising must be reported to Pekin, and in the 7th year of the Emperor's reign it was so done; but turbulence still continuing, an official in the 11th year of reign was sent from Pekin to see to this division of land, and to the governing of the border, and to granting of titles of land and homes.

This was done under the Emperor Kiang Shi in the 55th year of his reign; the division of houses, fields, servants, male and female, without manifestation of strife was to be made, and each and all given his part of ground and fields each his own, and to each family; and as to such, when the division is made, the 2nd Prince will be security therefor, and will be responsible that not so much as by one hair will the settlement be violated, and will be the Judge and will make the division at this time; and the division so made will be recorded with the great Dalai Lama, who in his 5th incarnation resides at Lhasa.

This command was given in the wood-rabbit year, and this document given according to custom.

This also the 2nd Prince shall have power to do, for all

necessary purposes to name the fields and houses for official use, and shall place them with those discharging official duties; This will be confirmed; also, pure clean gifts will be given to those assisting in this division and in the work of division, without harm or strife.

Then taxes for war, a tax of work and for new burdens, shall be asked, and by word of mouth; go not a crooked road, using unsuitable language which will not serve the right. Those that go upon feet, all subjects, and upon the serving race, male and female, their small fields and cattle and homes and all small servants and heads counted from each and all, no race tax is allowed;

This agreement is given and must not be broken, as it is truly given, also the covenants must not be broken.

All who have heard now, and all under their head officials, body and all, must do according to the custom and not go upon a wrong road. Neither must a servant be rude to an official, nor an official cruel to his inferior. Poor subjects should be looked after, lest they go astray, and should be remembered in kindness and not treated cruelly. As the sun shines first on the tops of the hills, so they look for kindness from them who are above them. For judgment in a case, go to your own official and not to anyone outside. If in your group of your officials there is one you do not want, go to two other officials and let them judge and quickly finish the case; if that remedy will not serve, take him to the Yamen and have him punished. If there are none at his back to aid him, let him be banished; there is to be no strife, but all is to be done quickly.

As long as life shall last, this 2nd Prince shall hold his place; at his death his son shall succeed him and his son's son shall follow him.

To you,—all happiness seize, thus understanding your duty,—this stray letter is given in the iron-monkey year and sent to all quarters from the celestial palace, in the circle of religion.

At Lhasa, the Government House of Gold—this is written.

(Follows the seal of the King, by the authority of the Dalai Lama).

409 SCROLL ON YELLOW SATIN

With border of Blue Silk, lined with printed cotton.

Commission to the Lamasery at Batang, issued about the year 1776 by the Lama, Jang Sha (his Chinese name), who was chief Lama in Peking and head of Buddhism in China under the Emperor Chien Lung.

Translation by Dr. A. L. Shelton.

Thus it is commissioned by the great god's spirit, dwelling in the Most High, through the Great Lama Jang Sha, who is commissioned by Hapotuber (Buddha) the most holy, noble and absolute in divine wisdom; to those who believe in the perfect all-covering mercy of Buddhism throughout the kingdom; says:—

(Here the private seal of Jang Sha.)

To all men, high and low, Lamas and common people, whoever hear, grasp my meaning:

You who reside in the Lamasery "Geden Pendaling" at Batang: To you who are Lord and Chief and the 2nd Buddha of the age, declaring the doctrine to believing hearers, also to the excellent superior Lamas who are believers and to all you who have resided there for many years, listen:

To all those who have attained the highest point in all Lamaseries; to this class of religionists, by me, before being born as Jang Sha Ralphe Dorje, from this body of a former time, comes this injunction: Sent by me to all religious houses and people is this truth, that:

Their souls are made white and declaring that there is nothing higher to be attained, having reached this great open door of Buddhism. The precious Jewel residing there in his 2nd reincarnation is to keep and guard these necessary articles and carefully to observe them. To keep from all struggle and strife, not disagreeing, and on this road go all your life and do according to this custom as it is ordered.

In the name of the three gods, from sea to sea, in great mercy at his command, this request is accordingly given and this you will understand.

Given accordingly from the throne under the enlightened victorious banner of Buddhism in the 16th year of his reign, first month and 21st day. So it is written.

(Jang Sha's governmental seal.)

410. CHINESE EMBROIDERY, WITH WRITING

Obtained by Dr. Shelton from the former Prince of Batang.

Description kindly furnished by Shigo Obata of New York.

This was given in 1761 to an old lady, by a young kinsman, on her 90th birthday, an occasion of "great felicity." The writing consists of the Chinese ideograph SHOU in 90 different forms, and means "age," or "long life." A Chinese ideograph expresses a notion or idea, and not a sound.

The embroidered picture at the top is that of the "Peach Flower Valley," an abode of the immortals, of whom Shou Hsing with his exceptionally long forehead is a representative very familiar to all Chinese.

The old lady who received this as a gift is described on it as: "Great honorable lady, Wei, (mother of Mr. Chai, who is waiting to be made an An-jen, or Prefect, by Imperial appointment), a pattern of womanhood."

The donor is named "Tai Teyeh, who has passed the government examination and is also waiting to be made a Prefect."

It is evident that all the persons here mentioned were well-born and well-to-do. Not everybody in China can afford to give or deserves to receive so costly a gift.

From the Rockwell Collection of Oriental art objects, the following of Tibetan origin are shown:

411-460. Household gods, representing Buddha, to be set up in shrines and worshiped. Made of terra cotta, in the Chien Lung era, 3 inches high.

461-464. Paintings.

NOTE: Comments, explanatory and descriptive, on the paintings and books in the collection have been made by Mr. Albert E. André, and the Museum expects at some later date to make these available in printed form.

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